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OR,

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What they are in truth, as they are described in the Scriptures of TRUTH.

And of what necessitie they are unto Salvation.

In a plain and brief manner herein declared.

By one of the most unworthy servants of CHRIST,

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1 Cor. 3. 13.

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Printed by *M. Simmons*, 1648.

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Printed by M. S. 1648.

BAPTISMES

In their Verity:

OR,

The Baptisme of *John*, and the Baptisme of CHRIST;

What they are in truth, as they are described in the Scriptures of Truth; and of what necessity they are unto salvation.

In a plain and briefe manner, herein declared.

That the Baptisme of *John*, and the Baptisme of Christ, are two distinct Baptismes, it is a truth not to be questioned.

But that the Baptisme of *John* was his washing the body onely with the Element of water, as some men think and teach; this is a manifest untruth.

The Evangelist *Mark* doth distinguish and make a plain difference between *Johns* baptizing with the water of the River, and his baptisme in truth, saying, *John* did baptize in the Wildernesse, and preach the Baptisme of repentance for the remission of sins, *Mark* 1. 4.

John

[illegible] baptizing with the water of [illegible] ver, and not waiting for remission of sins, that it should follow the same. But the Baptisme which he preached was,

And this very thing doth *John* himself declare unto the people (after he had preached that Baptisme unto them, and he seeing Christ coming to him, who was to take away their sinnes, saying, Behold the Lamb of God which taketh away the sins of the world. This is he of whom I told you, After me cometh a man which is preferred before me, for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water, *John* 1. 29, 30.

Where *John* meaneth by his Baptizing with water, not that on the body with the water of Jordan, which neither did nor could make unto a people prepared for the Lord, that he might and should be made manifest unto them, take away their sinnes, purifie their hearts by faith, through the baptisme of the holy Ghost, as *John* had said *Matth.* 3. 11, 12. *Luke* 3. 16. Nay, but the repentance which he in the spirit and power of *Elias* preached, and with many teares and lamentations cryed out unto the people for, saying, Repent ye: for the kingdome of heaven is at hand, *Matth.* 3. 2.

And which took effect with many of the people of Israel in those dayes, [illegible] to repent, were so baptized with [illegible] proceeding from their hum[illegible] confessing [illegible]

This

This is the water that *Iohn* speaketh of, and meaneth, cauſed by the ſame Spirit and power from above, which he had received.

And this was the thing performed by the people in *Samuels* dayes, as he ſaith, And they gathered together to *Mizpeh*, and drew water, and powred it out before the Lord, and faſted on that day, and ſaid there, we have ſinned againſt the Lord, 1 *Sam.* 7. 6.

And which the Prophet *Ioel* alſo required of the people of his time, if they would eſcape the wrath of the great & terrible day to come, ſaying, Therefore alſo now ſaith the Lord, Turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning. Rent your hearts and not your garments, and turn unto the Lord your God, for hee is gracious, &c. *Ioel* 2. 12, 13. 13.

And ſo *David* exhorting the people upon good grounds, ſaith, O come, let us worſhip and bow down, let us kneele before the Lord our maker. For he is the Lord our God, and we are the people of his paſture, and the ſheep of his hands. To day if ye will heare his voyce, harden not your hearts, as in the provocation, &c. *Pſal.* 95. 6, 7, 8.

For no man can heare the voyce of God, that is, beleeve the promiſe of entring into his reſt, that doth not firſt unharden his heart, that is to ſay, repent.

And ſo doth Chriſt himſelfe ſet forth the baptiſme of *Iohn*, by mourning, lamenting, and weeping (in reproof of thoſe that deſpiſed the counſell of God concerning themſelves, and

were not baptized by him) saying, We have mourned unto you, and ye have not lamented, for *Iohn* came, &c. *Matth.* 11.17,18. *Luke* 7.32,33.

And so in the most places, if not in all, where *Iohn* is said to baptize with water, is meant this kind of water, as *Matth.* 3.11. *Mark* 1.8. *Luke* 3.16,31. *Iohn* 1.26,31. *Acts* 1. 5.

And where he testifying again of Christ, and his baptisme, saith, And I knew him not: But he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the holy Ghost, &c. *Iob.* 1.33.

For although *Iohn* did baptize, or wash the body with the element of water, yet was not that his baptisme, of which he saith, He that sent me to baptize with water, said, &c. but onely a signe or similitude thereof, as the little child which Christ set in the midst of his Disciples, was of those returned ones, whose the kingdome of heaven is, and with whom God will dwell for ever, as he hath said, *Mat.* 5. 3. *Mat.* 18.2,3,4. *Mar.* 19.14. according to *Esay* 57.15. *Esay* 66.2.

Iohn was no more sent to baptize with such water in comparison of that effected in the hearts of the people by his preaching, than *Paul* was in comparison of his preaching the Gospel of peace, who saith, Christ sent me not to baptize, but to preach the Gospel, though he had as good authority to doe it, as any of the other Apostles had, and did so baptize, as there it appeareth, 1 *Cor.* 1.14,16,17.

When

When Christ (in answer to those Priests that asked him by what authority he did those things which he did) said, I will also ask you one thing, which if ye answer me, then will I tell you by what authority I doe these things; The baptisme of *Iohn*, whence was it, from heaven or of men? Matth. 21. 24, 25.

Christ doth not mean here by the baptisme of Iohn, his baptizing with the water of the River, that low thing which any man that was not a Prophet, could have done; but the same onely which he in the spirit and power of *Elias* preached, and which was indeed from heaven, and wrought so great effect in the hearts of the people, that all men held *Iohn* to be a Prophet indeed.

And all this the Priests knew, and yet would not say it was from heaven, but (left Christ should say, why then did ye not beleeve him, and fearing the people) answered, they could not tell.

Neither doth Christ say *Iohns* Baptisme whence are they, as if *Iohn* had two baptismes, or more: but Johns baptisme whence was it? declaring plainly, that *Iohn* had but one baptisme in truth, whereof that with water of the River, was no part.

Neither was *Johns* baptisme of the Law, or caused by it, as some conceive and teach, who therefore call it the Spirit of Bondage. Nay but it is of the Gospel, yea the beginning and first principle thereof, and of the foundation, as the Scriptures declare, *Mark* 1. 1, 2, 3, 4. *Heb.* 6. 1.

And where Christ saith, That it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sinnes should be preached in his name among all nations, beginning at Jerusalem, *Luke* 24.46.

And that it was always to be preached and effected in the hearts of the people before remission of sinnes, and so before the faith which purifieth the heart, and baptisme of the holy Ghost, it is very manifest by sundry other Scriptures, as *Acts* 10. 36. *Acts* 13.23. *Acts* 20.21.

And when *Paul* meeting at *Ephesus* with certain Disciples, asked them, if they had received the holy Ghost since they beleeved, and they answered, they had not heard that there was a holy Ghost. And he asked, Whereunto then they were baptized; and they answered, unto *Johns* baptisme. And that *Paul* hereupon said, *John* verily baptized with the baptisme of repentance, saying to the people, that they should beleeve in him that should come after him, that is, in Christ Jesus. And when they heard this, the Text saith, they were baptized in the name of the Lord Jesus, *Acts* 19.1,2,3,4,5.

Where first, by *Johns* baptisme of repentance, is to be understood that effected by his preaching, and by their being baptized in the name of the Lord Jesus, the purifying of their hearts by faith in Christ, through the operation of the holy Ghost upon the hearing of *Paul* explaining the words of

John, which are, He shall baptize you with the holy Ghost, and with fire, *Matth.* 3. 11. it being as much as to say, they should believe in him. And then *Paul* approving them, laid his hands on them, and they received a further gift to speak with tongues, and prophesied, according as Christ had promised, saying, He that believeth in me, as the Scripture hath said, out of his belly shall flow Rivers of the water of life, *John* 7. 38, 39.

And in this manner did *Peter* begin, at first to preach, saying, repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost. *Acts* 2.

As much as to say, repent and believe in the Lord Jesus Christ, &c.

For remission cannot be attained by washing the body with the element of water, but by faith onely.

So after Christ had appeared to *Paul* in his way to *Damascus*, and hee having fasted three dayes, and mourned no doubt for his sinnes, when *Ananias* being come to him, said, Arise and be baptized, and wash away thy sinnes, calling on the name of the Lord, *Acts* 22. 16.

This must needs be understood by faith in Christ, as in the former places; for sinnes cannot be washt away by any water of fountains or Rivers, howsoever used, but by the blood of Jesus Christ onely, through believing in him; for he it is that washeth away our sins in his blood, as the Apostle *John* witnesseth, saying,

ſaying, Unto him that hath loved us, and waſhed us from our ſinnes in his blood, and hath made us Kings and Prieſts unto God and his Father, to him be glory and dominion for ever and ever. Amen.

And of all this, both concerning the baptiſme of *Iohn*, and the baptiſme of Chriſt, had the Prophet *Eſay* propheſied before, as where he ſaith, The voyce of him that cryeth in the Wildernesſe, prepare ye the way of the Lord, &c. *Eſay* 40. 3. And where hee ſaith, Caſt yee up, caſt yee up, prepare the way, take up the ſtumbling-block out of the way of my people: For thus ſaith the high and lofty one, that inhabiteth eternity, whoſe Name is Holy, I dwell in the High and Holy place, with him alſo that is of an humble and contrite Spirit, to revive the Spirit of the humble, and to revive the heart of the contrite ones, *Eſay* 57. 14, 15.

So again, where he propheſied of Chriſt, ſaying, The Spirit of the LORD GOD is upon me, becauſe he hath anoynted me to preach good tidings to the poore, to binde up the broken hearted, &c. Eſay 61. 1 2, 3.

Theſe excellent promiſes, and ſpeciall miniſtrations of good tidings, to binde up, to dwell with, to revive, to comfort, &c. are not made nor appointed ſo to be preached and performed unto all the world, to every ſinner in the ſame, as ſome would have it. Neither is Chriſt ſaid throughout all the Scriptures,

to

to be anointed of God the Father, to such a universall purpose and end; but onely as it is here declared, to the humble and meeke, the poore, the contrite-hearted, the mournfull repentant sinners, so prepared by a speciall power from above, as before is expreſt.

And so according to this did Christ the anointed of God, preach to such people, when he opened the book, and read the same place unto them, and said, This day is this Scripture fulfilled in your eares. Whereupon all bare him witnesse, and wondred at the gracious words which proceeded out of his mouth, *Luk.* 4, 18, 19, 20, 21, 22.

And as himselfe testified by the answer hee returned unto *John*, by the two Disciples, saying, Goe and shew *John* those things which you doe heare and see, that the blind recieve their sight, the lame walk, the lepers are cleansed, the deafe heare, the dead are raised up, and the poore have the Gospel preached unto them, or receive the Gospel, for the words do intend and imply both, *Matth*, 11. 2, 3, 4, 5. *Luke* 7 19, 20, 21, 22.

For though it be true, that in a generall consideration, the Gospel was, and is to bee preached to all the world, to every man, as Christ declareth in that parable, *Matth.* 13, 3, 4, 5. and by the words he spake at last to his Disciples, *Mark* 16. 15. *Luke* 24. 46, 47, 48. and other places. And that all men might alwayes, and may now so heare it, and bee enlightned to beleeve and know the things to bee excellent

lent and true: And further than this, may partake of some gifts of the holy Ghost, have a taste of the good Word of God, and powers of the world to come, have a foule Spirit cast out of him, bee in a kinde sanctified by the blood of Christ, and yet notwithstanding all this, fall away, turn like the Dog to his vomit, and like the Sow that is washed, to wallow in the mire again, the foule Spirit returning with seven worse than it selfe, possesseth him, and his end is worse than his beginning.

Although these things be true, as plainly appeareth by sundry Scriptures they are, as *Hebr.* 6. 4, 5, 6, 7, 8. *Hebr.* 10. 26, 27, 28. 2 *Pet.* 2. 22. *Matth.* 12. 43, 44, 45. *Luke* 11. 24. and other places; yet in that speciall manner before declared, it never was preached to any but the contrite hearted repentant sinners: they have a speciall particular word of promise made unto them in particular, whereon to ground their Faith, which no sinner else hath, and they fall not away, they are built upon the sure Rock.

And their faith therefore is of another kinde, differing from that which is common to all, grounded on the generall publication or History of the Word, called therefore by some, (and that rightly, Historicall Faith, or the Faith of knowledge) and is distinguished from it, and from that also called Miraculous, by severall distinct names given it in Scripture, as, The Faith of Abraham, The

Faith

Faith which worketh by love, The Faith of Christ, The Faith of Jesus Christ, The Faith of the Son of God, The Faith of Gods elect, their precious Faith, their most holy Faith, and such like.

Which Faith, being defined what it is in the true nature of it, It is a full perswasion or assurance wrought in the heart of a Repentant sinner, by the speciall grace and Spirit of God, of forgivenesse of sinnes, of peace, of love, of reconciliation with God in Jesus Christ, according to that which *Paul* speaketh, *Rom.* 8.35,36, 37, 38, 39. and *Heb.* 10.22,23.

And as this Faith of Gods elect is distinguished in Scripture from Faith of other kindes; So is that gift of the Spirit (whereby it is wrought, and the love of God sealed in their contrite heart) distinguished from other common gifts of the Spirit, by severall excellent distinct names, as, the Spirit of Christ, The Spirit of Life which is in Christ Jesus, The Spirit of his Sonne, crying Abba Father, The Spirit of Adoption, The Spirit of Truth, &c.

And this is that seed which remaineth in the heart of every one that receiveth it, that holy Spirit whereby they are sealed unto the day of redemption. And they are those branches in the vine, and that good ground which bring forth good fruit, thirty, sixty, an hundred fold.

And of such as these doth the Church of Christ consist, against which the gates of hell

shall

shall not prevaile. These are those lively stones built on the chiefe corner stone Jesus Christ, that spirituall house and holy Priesthood, which offer up spirituall Sacrifices acceptable unto God by him; and which God hath decreed and concluded in Scripture, to be his Tabernacle and Sanctuary, wherein he will dwell for evermore.

Now though a man should know all these things to bee true, and all that the Scriptures have spoken, yet if he have not his part in them, if he be not baptized with the Baptisme of Repentance, and the Baptisme of the holy Ghost before spoken of, and so born from above of Water and of the Spirit, he cannot enter into the Kingdome of GOD: For so hath the eternall Word, Jesus Christ the Sonne of God, unrevocably concluded, saying to *Nicodemus*, and so to every man, Verily, verily, I say unto thee, except a man be born of Water and of the Spirit, he cannot enter into the Kingdome of God, *John* 3. 11.

And therefore it was that hee gave that great power and charge unto the Apostles, when he was to depart from them, saying, Goe yee and teach all Nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost, &c. *Matth.* 28. 18, 19, 20. and *Mark* 16. Go yee into all the world, and preach the Gospel to every creature, *vers.* 15. according to that in *Luke* 24. 46, 47, 48, 49. and saying, Hee that beleeveth and is baptized, shall be saved; but hee that beleeveth not,

for, shall be condemned, *Mark* 16.16.

What this baptisme is, and what the beliefe is that goeth before it, and what the not beleeving is in the last place, are the things chiefly to be considered here.

The Baptisme can bee no other than the same before spoken of, consisting of Repentance toward God, and Faith in the Lord Jesus Christ, with the speciall gift of the Spirit, being the parts of the new birth from above, described by the names of Water, and of the Spirit; such a Baptisme, as whosoever is baptized therewith, shall bee saved. Not the doing away the filth of the flesh, the washing with the element of Water, as they of *Rome* would have it, and doe so take it in both places, using the form of words in *Matth.* 28. [concluding that by the same action they are regenerate, and that except the act be performed, they cannot be saved.] But it is and must needs be that which the Apostles (to whom the charge was first given) performed.

As first, when *Peter* preached, saying, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy Ghost, *Acts* 2. and *Paul*, *Acts* 19. 4,5,6.

In both which places the baptisme of Repentance toward God, and of Faith in the Lord JESUS CHRIST, and of the holy Ghost, are expressly named, according to the order and meaning of the words, *Matth.* 28.

And

And to the same purpose also Paul speaks Heb. 6. where he saith, That they had laid no thing back that was profitable, but preached both to the Jews, and also to the Greeks Repentance toward GOD, and Faith toward our Lord Jesus Christ, even as which to the Hebrews he calleth, the Doctrine of baptisms, Heb. 6.

This is the Baptism of which he saith to the Christians at Rome, Know ye not that so many of us as were baptized into JESUS CHRIST, were baptized into his death? Therefore we are buried with him by Baptism into death, that like as Christ was raised up from the dead by the glory of the Father, so we should walk in newness of life, &c. c. 6.

And to them of Galatia? For ye are all the children of God by faith; for as many of you as have been baptized into Christ, have put on Christ, Gal. 3. 26, 27.

And to them of Colosse, Ye are complete in him who is the head of all Principalities and powers, in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, buried with him in Baptism, wherein also ye are risen with him through the Faith of the operation of God, who hath raised him up from the dead, Col. 2. 10, 11, 12.

These excellent effects and fruits of being dead to sinne, and to the body thereof, and to the world; of walking in holiness, and

and newneſſe of life; ſo riſing as Chriſt is riſen, and putting on Chriſt, and being cloathed with him, of being dead and buried, and riſen with him, as it is declared in theſe ſeverall places, cannot be underſtood as cauſed by any outward baptizing with water of ſprings or rivers, but onely by a power and operation of God from above.

For as circumciſion in the fleſh is not circumciſion, but that of the heart, as *Paul* ſaith, *Rom.* 2. So it is concerning baptiſme, and therefore he counteth circumciſion made without hands, all one with baptiſme in truth.

And therefore he ſaith further, If then yee be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God. Set your affections on thoſe things above, and not on things on the earth. For ye are dead, and your life is hid with Chriſt in God; and when Chriſt who is our life, ſhall appeare, then ſhall ye alſo appeare with him in glory, *Col.* 3. 1, 2, 3.

This is that firſt reſurrection ſpoken of, *Rev.* 20. 5. wherein whoſoever hath part, the ſecond death ſhall have no power on him.

This baptiſme then which the Apoſtles thus preached, and deſcribeth, and cauſeth theſe ſpirituall and heavenly effects, muſt needs be that given them in charge by Chriſt, *Mat.* 28. *Mark* 16. the ſame which *Peter* ſaith ſaveth us, 1 *Pet.* 3. 21. according to the words of Chriſt, He that believeth and is baptized, ſhall bee ſaved.

This baptiſme is of neceſſity to life and

salvation, which that with water of springs and rivers is not; this may be where it is not, and it where this shall never be.

And concerning the Belief that goeth before this Baptisme, it is that common Beliefe which any man may have upon the generall publication of the Gospel, as it is said, Goe ye into all the world, and preach the Gospell to every creature.

And is the same kind of Beliefe that Judas and those Disciples had (who when Christ told them, that except they did eate his flesh, and drink his blood, they had no life in them, were offended, and walkt no more with him) of whom he said, there are some of you that believe not, though they did beleeve in that common kind.

And this kind of beliefe every one must have in some measure, before hee can repent and believe unto remission of sinnes and salvation, before he can eat the flesh of Christ, and drink his blood by beleeving in him.

But he that beleeveth not, that is to say, he that rejecteth the word after he hath heard it, and been convinc'd by it, despising the counsell of God concerning himselfe, as many of the Jewes, and also of the Gentiles did, and doe at this day, hee shall bee condemned, as Christ saith, *Mark* 16. *John* 12. 45. And so some mens sins goe before hand to judgment, as it is written.

And whereas Paul saith, There is one Spirit, one Faith, one Baptisme, *Ephes.* 4. 4. 5, 6. he speaketh allmostly of those three speciall

graces

graces mentioned by Peter, *Act.* 2. 38. (and by himselfe, *Act.* 19. 4. 5. 6. before observed) whereof the birth from above, and Baptisme spoken of, *John* 3. *Matth.* 28. *Mark* 16. confesseth, and calleth the baptisme of Repentance by the name of one baptisme, as distinguishing it by that name from that one Spirit, and one Faith which he doth also distinctly name, as being all three speciall things peculiar to Gods elect agreeing in one.

So *Ephes.* 6. he commeth them as principall parts of the Armour of God, and calleth the baptisme of repentance, The preparation of the Gospel of peace, *vers.* 15.

And these are the three spoken of by *John*, where he saith, And there are three that beare witnesse in earth, the Spirit, and the Water, and the Blood, and these three agree in one, 1 *John* 5. 8.

Meaning by the Spirit, the Spirit of Adoption; and by the Water, the teares of repentance, proceeding from an humble & contrite heart; and by the blood, the mercy and love of God shed forth in the same heart by the Spirit, and so enjoyed assuredly, through Faith in Christ, which is the garment dipt in the blood of the Lamb. And so they agree in one, bearing witnesse to the truth.

And these three were in all the holy Fathers and Prophets from the beginning, bearing witnesse with them to the truth. And in that woman which washt Christs feet with her teares, and with such speciall affections of love, kissed them, and anointed them with

oyle, of all which Christ himselfe gives testimony, and proveth by her much love, that she had much forgiven her.

Whose example is recorded unto us all to this day to read and consider.

For although the sacrifice of the Body and Blood of Christ, was not then offered, yet it was in account with God as the price wherewith they all of his chosen, were bought, and those graces purchased for them.

And therefore it being now accomplished, the Disciple whom Jesus loved, testifying of him, and bearing witnesse also of the truth, having those three witnesses in himselfe, saith, This is he that came by Water and Blood (even Jesus Christ) not by Water only, but by Water and Blood, and it is the Spirit that beareth witnesse, and the Spirit is Truth, 1 *John* 5.6.

For so had *John* seen it, as he saith. But one of the Souldiers with a Speare pierced his side, and forthwith came there out Blood and Water. And he that saw it, bare record, and his record is true, and he knoweth that he saith truth, that ye might believe, *John* 19.34,35.

And so it is true indeed as *John* said, That Christ came not by Water onely, but by Water and Blood; for both came forth of his side with the speare.

He came by Water to purchase the Baptisme of Repentance for us in respect of our sins; and by Blood, that we might be washed therewith from our sins, and by it and his resurrection, justified, and by his life saved, according

according as himselfe declared to his Disciples after he was risen from the dead, *Luke* 24. 46,47. and as *Paul* saith, *Rom.* 5. 10.

Unto him therefore who is the faithfull witnesse, and the first begotten of the dead, and the Prince of the Kings of the earth, to him that hath so loved us, and purchased these great things for us, washed us from our sinnes in his own blood, made us Kings and Priests unto God and his Father, was dead and is alive, and shall never die more, to him be glory and dominion for ever and ever. *Amen.*

NOw, if all these things be so, and that no man can be saved except he be born of water and of the Spirit, and that this birth is not from below, but from above, of God, and not by the will of the flesh, nor of man, as the Scripture saith, *Joh.* 1. 13. *Joh.* 3.

Then no man can by his own will or power attain thereunto, as some men teach and perswade (who say that *Adam* with all in his loins) was restored by the promise of the seed, which is Christ, to all that hee lost by eating the forbidden fruit, and that there is therefore no originall sin to be supposed, and that all children are conceived and born without any sin, holy and good, as *Adam* was in his first estate, and that every child which dieth before it commit actuall sin, is saved.

This kind of generall Redemption which some teach, is not onely contrary to the Scriptures, and so deceiving to the people, but they doe hereby also make God to deal very unreasonably and unjustly in putting *Adam* and all in him (after this) out of Paradise from taking of

the Tree of life, and in curſing the ground for his ſake, and laying ſuch a burthen of labour and toyle upon him, and pain of travaile upon the woman, that in ſorrow ſhee ſhould bring forth her children.

Eſpecially conſidering that the promiſe was made in Paradiſe while they were in it, and before the curſe was pronounced, except only againſt the Serpent, as by *Geneſis* 3. appeareth.

And then (if it were that *Adam* was ſo reſtored, and all children ever ſince, ſo conceived and born) I aſk the reaſon, Why they did not from that day wherein the promiſe was made, keep themſelves in that eſtate of bleſſedneſſe, by depending on the promiſe, with their good and holy wills, rather then fall ſo ſoon to commit actuall ſin, and loſe all again, which they might more poſſibly have done, then they can now recover and be reſtored a ſecond time, ſeeing there is but one ſacrifice for ſin, as it is written, *Heb.* 10.

And if their caſe bee not much worſe now then it was before the promiſe was made, And every child that dieth before it commit actuall ſinne, farre more happy than any of them.

If they anſwer and ſay (as they uſe to teach and publiſh) that the ſame ſacrifice of Chriſt being included in the promiſe) extended and doth ſtill (ſince Chriſt actually ſuffered) to all ſinne and ſinners in the world, of what kinde ſoever.

Which they would ſeem to prove by the words and example of *Paul*, 1 Tim. 2. 15. This is

is a faithfull saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chiefe. And so argue and say, If *Paul* were the chief sinner in the world, and was received to mercy, then so may any other how great a sinner soever. But *Paul* was chiefe of sinners, as he saith, and was received to mercy. Therefore so may any other.

Ans. Here this free-will teacher propounds a very false position at the first, in saying, That the Sacrifice of Christ extendeth to all sin and sinners in the world of what kind soever. And in the next place hee wronga the Apostle exceedingly, in charging him upon his owne words, to be the greatest or chiefe of all sinners.

For although it be true, that Christ came into the world to save sinners, and that hee died for the ungodly, and justifieth the ungodly and the sinner, as it is written, Rom. 4.5. and 5.6.8. And as Christ saith, *All sin and blasphemy shall be forgiven unto men*, Matth. 12. 31. And that the Sacrifice of Christs death did and doth extend so farre, and that *Paul* was such a chiefe sinner and blasphemer, injurious, &c. and caused others to blaspheme, as he saith, yet was hee not the greatest or chiefe sinner in the world, neither was his sinne and blasphemy the greatest, neither doth hee so speake, or mean.

But there was and is a greater sin and blasphemy then his, which Christ nameth, *The blasphemy against the Spirit*, and saith, that it shall not be forgiven in this world, nor in the world to come, Matth. 12. 31, 32. And the A-

postle *Iohn* saith, that it is not to be prayed for, 1 Joh. 5. 16.

And Christ came not into the world for to save any of these kind of sinners, neither dyed he for these, nor doth his Sacrifice extend to any of them, neither was *Paul* such a one: *But*, as he saith, *I was received to mercy, for I did it ignorantly in unbelief.*

Implying plainly, that if he had knowne so much as they (who set him a worke to persecute) knew, he could not have been received to mercy.

They knew what they did, as *Cain* that slew his brother, because his own workes were evill and his brothers good, and as *Judas*, that knew he betrayed innocent blood.

And therefore Christ (when they crucified him) prayed onely for those that knew not what they did, Luk. 23. 34.

And so it is true, that *Paul* was chief of those sinners whom Christ came into the world to save, and that he prayed, and died for, but not of the other.

If the free-will teacher shall say, that *Peter* had knowledge of Christ when he denied him, and cursed, and sware that he knew him not, and yet was forgiven, though Christ had said, Whosoever shall deny me before men, him will I deny before my Father which is in heaven.

This is true: But there are two things to be considered in the unpardonable sinne, (which wee all ought to understand) that is, willingnesse of the heart as well as knowledge, which was not in *Peter*, he did it of weakines through,

feare, very unwillingly in his heart, and was forgiven.

And *Paul*, he sinned willingly, and with his heart, but very ignorantly, and was received to mercy.

And therefore (in describing that great sin unto death) he saith (by way of exhortation) For if we sinne willingly after wee have received the knowledge of the truth, there remaineth no more sacrifice for sinnes, but a certain fearfull looking for of judgement and fiery indignation which shall devour the adversaries, Heb. 10. 26, 27.

So that where willingnesse of the heart, and knowledge of the truth are both together in persecuting or denying of Christ, or his truth, that mans sin cannot bee forgiven, and Christ will deny him before his Father which is in heaven.

Such a one was *Cain*, and *Esau* also, that despised his birth-right (wherein the promise lay) who afterward could find no place for repentance; and *Iudas* who therefore hanged himselfe. And such were those Scribes and Pharisees unto whom Christ spake and said, Fill ye up the measure of your Fathers, yee Serpents ye generation of vipers, how can ye escape the damnation of hell? Matth. 23. And those who though they knew of the great works which he did, and how he had raised *Lazarus* from the dead, yet sought to kill him and *Lazarus* also, and did soon after crucifie him, and many more such have been and are.

So that then there is no such generall Redemption as the free-willer teacheth, nor is

originall sinne cut off by the promise, nor by Christs actuall sufferings, nor by the new birth from above. But *Adam* remained wholly polluted by his sinne (in respect of nature) soule and body, and all his posterity are deeply stained therewith unto this day. And although children do not presently, so soon as they are born, act the evill, yet the seed is in them, which soon sprouts up, and brings forth fruit, even in the holiest regenerate mens children, as experience hath long proved, and are under the law of sinne and death; else why should God destroy so many thousand thousands of them by the flood, and all the children in *Sodom*, of which place he saith, *If ten righteous be found there, I will not destroy it for tens sake.* Every child therefore must be regenerate from above, or it cannot be saved.

It is true (*Adam* having eaten of the tree of knowledge of good and evill, which hee was forbidden upon pain of death to eat of, or touch, and hee lying bound to death by that his sinne, and by the justice of the law of God, which now he knew, & that stood upon a fiery two-edged sword running every way against him, convincing him more and more of sinne and of death, hee being not able possibly to doe the works thereof) that from the very first houre after the promise was made, he and all in his loines were set out of that unrecoverable estate wherein they lay bound without any remedy, and a way prescribed and set before them, in and through the same promise, whereby to live again, so gracious and faire, as could not be more, That whosoever would

but confesse his sinnes unto God, and ask mercy like the similitude of the lost Sonne, hee should have his sinnes forgiven and bee saved.

Such a generall Redemption as this was from that houre, and so gracious and fair a way was set before all mankinde in generall, no one excepted. And what sonne in the world could, or can desire more of his father against whom he had so rebelliously sinned; yet no man by his own wil or power in nature, would or could doe this, and live again.

(It is true that *Adam*, and *Abell*, and all the children of the promise, did attain thereunto, but not by their own wills or power.)

And though oftentimes since the promise was made, God renewed the same his covenant of mercy, and called upon man saying, *whosoever is athirst, let him come, and whosoever will, let him come and take of the water of life freely.* Yet where is the man that of himselfe so thirsteth, that of himselfe so willeth, and cometh, and taketh of the water of Life, or was there ever such a man? No doubtlesse not one.

But on the clean contrary, such is the hardnesse and stoutnesse of mans heart since hee is become so wise by eating the forbidden fruit, that rather then hee will stoop so low as to mourn and weep for his sinnes, and confesse them unto God with teares from a truly sorrowfull broken heart, and desire mercy and forgivenesse, hee will doe any thing else, take up and submit to any forme of religion, though never so strict and painfull, entertain any opi-

nion or doctrine that shall come to his eares, in pretence of truth, though never so erronious, perform any outward work of the Law, or of the Gospel, so farre as *Cain* and *Iudas* went, or as a Pharisee and hypocrite can goe, some way to quiet his guilty conscience, and to shun that straight way of the Lord, it is so disagreeing to his lofty and prudent minde, stubborn and hard heart, so naturally given to pride and carnall pleasure, as we may see by the experience of the many Sects of religions, and sorts of opinions, that are amongst us at this day, as well as by the superstitions and idolatries that have been and are in the world, that so his minde being quieted, hee may pleasantly passe his time without repentance, and without that faith of Christ which purifieth the heart, the birth of *water and of the Spirit*.

So that if God should not by his speciall power from heaven (like the husbandman that breakes up his fallow ground and then soweth his seed) so turn the heart of man from his sinfull pleasures, and fulfilling his owne will, and doing his own works; take away his hard and stony heart, and give him a heart of flesh, a soft and tender heart, and write in the same (by his Spirit) his covenant of mercy and love; (as he did unto *Adam* his first lost sonne, and *Abell* whose sacrifice therefore hee accepted) *Adam* and all his posterity would have perished for ever.

But God (foreseeing all things) and having (before the foundation of the world) chosen of the fore-seen fallen lump of mankind, a certain compleat number to save and glorifie, did pre-

destinate them to be conformed to the image of his Sonne Jesus Christ, his first borne: and whom he so predestinated, them he in his due times called, giving them repentance: and whom he so called, them hee justified through faith, and whom he justified them he glorified, as it is written, Rom. 8. 28, 29.

And as God did thus call and justifie his chosen to *Pauls* time, so hath hee done ever since, and will doe to the end of the world, that his number may be filled.

And they that are so predestinated and born of God, shall certainly bee saved, and none else, as Christ hath absolutely affirmed, Joh. 3.

What then? Shall wee therefore say that God did predestinate the other to doe wickedly, and so to perish? Nay, that followeth not, neither did he so any more then he did decree the fall and sinne of *Adam*, and so many destruction; for then God must bee the author and cause thereof, as he is of grace and salvation, which may not once be thought.

Neither have we any more reason to charge God with unmercifulnesse, in not saving all men by the new birth from above, in and through Christ, then we have for his not keeping *Angels* from falling, and saving all that way.

It is true, and it must be acknowledged, that God could have done so, and that he could also have kept those Angels which fell, if it had been the good pleasure of his will, as it was not: shall wee therefore charge God with unmercifulnesse, because he did not keep them, and so have saved all, both men and Angels. Or shall

we

wee make his not keeping them the cause of their fall, sinne and destruction? Who dares do so, or have such a thought?

Nay, Satan himselfe knoweth it to be otherwise, and that their fall and destruction is of themselves, and runs also of themselves thorough his envie against them, his malice and lies.

Neither did God ever harden the heart of any man, that he should not repent and beleeve the Gospel, and be saved, or bind their wills or power therefrom, by any decree or worke of his at any time: nay, let all men feare to think such a thing, and know that it is his own hardnesse of heart, and evilnesse of will that hinders him.

But this is true; that God doth give some men up to their own hardnesse of heart, such as having known God, and tasted of his bountifulnesse and goodnesse which led them to repentance, and reject the same, as they whom the Apostle *Paul* speaketh of, Rom. 1. 19, 20. to verse 32.

And so is God said to harden the heart of *Pharaoh*, in giving him up to hisown hardnesse of heart (he having seen and known so much of the power and goodnesse of God, and rejecting the same, and still oppressing his people, to fill up the measure of his wickednesse, that God might declare his power, as *Paul* saith, Rom. 9.

And according to this are the words of Christ to those Scribes and Pharisees of the Jewes, (the generation of them that killed the Prophets, Matth. 23. *Fill ye up the measure of*

your

your Fathers, ye Serpents, ye generation of Vipers, &c.

Now what is there in any thing of all this, that may give occasion for any man justly to say or think, that God the Father, or the Lord Jesus Christ, should bind any mans legges, and then command them to goe and to doe this or that, as the Free-will teacher would inferre.

But I wish that he would tell us plainly the cause why some men doe repent and beleeve, and are saved, and not all.

If he shall say as some doe, that it is because some men will, and some will not; Then I ask him the reason or cause of this great difference of will in man, that one should have a will to will unto life eternall, and another to will unto death eternall.

If he say, it is by Gods worke of creation in the womb, or in *Adam*, then he makes God to bee the author of the evill as well as of the good, which he would seem by his Doctrine to avoid.

If he say it is by the operation of the Heavens, Sunne, Moon, or Starres, (which Mathematicks say cause severall dispositions in men, some to evill and some to good;) Then hee makes those creatures the cause, which were very heathenish.

Neither can they cause such a difference in mens wills as to life and death eternall, nay then may those people be excused, who adore them as Gods.

Therefore we say there is no such difference of will: but all mens hearts are by Nature (since the first fall of *Adam*, and because thereof) hard, and their wills stubborn, and bent

to

to ill, whose fruit is death.

And it is by the speciall operation of God from heaven, that any mans heart and will is brought to repent and beleeve unto life eternall, to be so born of water and of the Spirit, without which no man can be saved, no, nor child, how young soever.

And it is true, God doth not effect or bring this to passe in every man, neither did hee so determine, any more then hee did to keep those Angls that fell, or *Adam* from falling; for then must all have been saved. And where had been then the glory of the power of God in respect of his justice, and the riches of his mercies whereof *Paul* speaketh, Rom. 9. 22, 23. and which sundry other Scriptures doe so often make mention of and declare, to the glory of God, and comfort of his chosen.

And it is also true, that as God did not decree or will to save all men: so neither did he decree or will the destruction of all, nor of any man, but upon those just grounds and causes in themselves, before declared, which he foretaw: And so men are said to be, ordained of old to condemnation, and *Esau* to be hated before hee had done good or evill; yet did he not ordain sinne, nor make death, nor did he ever break the bruised Reed, nor quench the smoking Flax; nor will or desire the death of a sinner; but rather that hee should return and live, as it is written.

And so it is true and cleare, that the salvation of man is meerly and freely of GOD through Jesus Christ, and his destruction is of himselfe.

And this shall all men and Angels know assuredly,

assuredly, in that day when God shall judge the secrets of all men by him, even Jesus Christ, and shall justifie God in all things, both in respect of his justice on them that perish, and in respect of his mercies on them that are saved.

And every thing in the estate of that world, (it being the end for which all things were created) shal be so much to the praise and glory of God, and to the joy and rejoycing of his chosen, as nothing that can bee thought of, or wished, could be more.

And as concerning the Free-willers doctrine of falling away from all graces and gifts of the Spirit, regeneration, and whatsoever, which they would seem to ground on those Scriptures which speake of some excellent gifts that men may be made partakers of, and fall away from them, and perish, as Mat. 12. 43, 44, 45. Heb. 3. 12. 14. Heb. 6. 5. 6. Heb. 10. 25, 27, 28. 2 Pet. 2. 20, 21, 22. Ezek. 8. and other places.

Herein also they are much deceived, and erre exceedingly, not discerning things that differ, nor knowing to distinguish between those gifts of the Spirit which are common to all men, and those that are more speciall and peculiar onely to a few.

Which is one main cause of their erring so much in every thing.

And doubtlesse the cause of the same cause, is hardnesse of heart and unbelefe (the contraries to the baptisme or birth of water, and of the Spirit, without which no man can have the faith of *Abraham*, nor know the mysteries of the kingdome of heaven. And was the case of

him

him unto whom Christ spake, and said, Joh. 3. Art thou a Master of Israel, and knowest not these things?

For although it bee true, that men may be made partakers of those common gifts in the places mentioned, and fall away from all, as there it saith, yet it followeth not, neither is it true, that any of those that are born of water, and of the Spirit, who have that faith in Christ whereby they eat his flesh, and drink his blood, that have their sins washt away therewith, and their heart sanctified, ever did, or can fall away and perish.

And the reason is, because they are kept (not by their own wills, but by the will and power of God, and of Christ as Christ himself saith, Joh. 6. *And this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day*, v. 39. 40.

And again, My sheep heare my voyce, and I know them, and they follow me, and I give unto them eternall life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater then all, and no man is able to pluck them out of my Fathers hand, Joh. 10.

They are kept by the will and power of God, as Peter also saith of such faithfull ones, Blessed be the God & Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorrupticle and undefiled, & that fadeth not not away, reserved in heaven for us, who are kept by the power of God

through

through faith unto salvation, &c. 1 Pet. 1. 2, 3, 4, 5.

And *John* saith, whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God, 1 Joh. 3. 9.

Meaning not willingly in his minde, for hee had said before, If we say that we have no sin, we deceive our selves, and the truth is not in us, 1 Joh. 1. 8.

He may through temptation be led captive to sin, as *Peter* was, but he never, in his mind, becomes a servant to sinne more, hee therein serveth the Law of God, and so it is no more he that sinneth, but sin that dwelleth in him, that is in his flesh, as *Paul* saith, Rom. 7.

So then it is cleare and certain, that whosoever is born of God, are kept by the power of God and of Christ, his seed, the Spirit of Christ remaineth in them, and they shal never perish.

And this is the true estate of every child of God that is born of him, which if they (who teach the contrary doctrine) could attain, they should discern the things that so truly differ, and be able to distinguish truly between the speciall peculiar graces which they onely that are born of God partake of, and those that are common to all.

Could they annoynt their eyes with that eye-salve of which Christ speaketh, Rev. 3. 18, 19. Draw such water (as they in *Samuels* dayes did) & powre it out before the Lord (the teares of true repentance from an humble and contrite heart) and confesse their sinnes unto him, and desire mercy, they should then be baptized with that one Spirit, and beleeve in their

hearts

hearts with that one faith, and have that one hope of the Saints, and see and know the mysteries of the Kingdome of heaven: for unto such onely doth God reveal them, as it is written, *Psal.* 25. *Matth.* 11. 25. *Matth.* 13. 11.

They would not then reject that first principle of Christ, the baptisme of repentance, as a needlesse thing to goe before in the heart of a sinner, to prepare the way to the Faith of Christ, which justifieth such sinners from their sinnes; and call it a comming in by the back doore. Nor judge such poore, heavie, loaden, weary soules, to bee at the farthest distance from Christ of any sinners in the world, as some have done.

But would know, that they are the bruised Reeds, and broken hearted, whom Christ was anoynted to preach the good tidings unto, and to bind up those lost sheep who he came into the world to seek out, and to save, let them therefore consider of these things and repent. And let every one unto whom God hath given eyes to see, eares to heare, and a heart to understand, beware of these false teachers and their doctrine.

And also and more especially of those who turn all Scriptures into Allegories, Parables, and conceited fancies; which they out of their deep Philosophy have found out and teach, as the great mystery of truth contained in them. Their chiefe Author being one *Henry Nicholas*, or *H. N.* as it stands in his books.

The main points of their doctrine being these following.

That CHRIST is now at this present come from the Right Hand of GOD, and sitteth

ſitteth in his throne of judgment, judging the quick and the dead.

2. That they which ſleep in Chriſt, are raiſed from the dead, the ſting of death taken away, and death ſwallowed up in victory.

3. That all the promiſes of God, and whatſoever is written in Scripture concerning the everlaſting kingdome of Chriſt with all his Saints, becometh now in this preſent laſt day (as they call it) fulfilled.

3. That the ſeat of judgment is in the comminalty of the Family of Love.

4. That Chriſt is a myſticall thing, which they call *Holineſſe*, and the Antichriſt *Sin*.

5. That there is no other reſurrection of the body than what is now in preſent brought to paſſe, and in fulfilling myſtically by the voyce of *H. N.*

6. That the Soule or Spirit when the body dieth, goeth into the Being of God, and the Body to the earth, the principle from whence it came, there to remain for ever, and ſo both Soule and Body to be as they were before they knew they had a Being.

You ſhall ſee here ſome of his very words, as in his Book intituled,

A joyfull Meſſage of the Kingdome.

He inviteth all people in the world to entertain his meſſage. As firſt in his Preface he hath theſe words following:

Conſider on the time, O all ye people which love the truth of Jeſu Chriſt: Preſently in this day of the love and of the appearing of the coming of our Lord Jeſu Chriſt in the reſurrection of the dead, wherein the Law, the

the Prophets, and all what is written of Christ, becometh fulfilled.

And in Chap. 1. thus it stands, *H. N.* through the grace and mercy of God, and through the Holy Spirit of the love of Jesu Christ, raised up by the higest God from the dead, according to the providence of God, and his promises, anointed with the holy Ghost in the old age of the holy understanding of Jesu Christ, Godded with God in the Spirit of his love, &c. *His quotations Esay* 65. 1 *Cor.* 15.

And Sent. 9. *of the same Chapter.*

For behold in this present day the glorious coming of the Lord Jesus Christ, with the many thousands of his Saints, becometh manifested, which hath set himselfe upon the seat of his Majesty, for to judge in this same day the whole world, &c. *quot. Mat* 24. *Mat.* 25. *Iude* 1.

And Chap. 35. *Sent.* 8.

Behold in this present day, according to the Scriptures, the resurrection of the Lords dead cometh to passe presently in this same day, through the appearing of the coming of Christ in his Majesty, &c. In which resurrection of the dead, God sheweth unto us, that the time is now fulfilled, that the dead which are fallen asleep in the Lord, rise up in this day of judgment, and appeare unto us in godly glory, &c. *His quot. Dan.* 12. 4 *Esd.* 7. 1 *Thes.* 4. 1 *Cor.* 15

And Chap. 38. *Sent.* 2.

Wherefore awake now all, lift up your heads here, and see the wonderfull acts of God, and have regard unto the sound of the last Trumpet, &c. *His quot. Mat.* 24. *Luke* 21. 1 *Cor.* 15. 1 *Thess.* 4.

These

These and a thousand more such like sayings to the same purpose, doth *H. N.* in his writings, onely these I thought fit here to relate, to the end that you unto whom God giveth eyes to see, and a heart to understand, may perceive upon what foundation those many Ministers and people that have fallen from one opinion and form of religion to another, doe ground their new spirituall way called *Familisme*. And that ye may beware of giving care thereunto, it being a very cunning mystery of deceit, much taught by Ministers and others publickly and privatly, and much spreading in this Citie of *London* and in all parts of this kingdome now at this day.

And know ye, that although it be true, that Christ by his Spirit is now with his faithfull, now in this present time, during their pilgrimage here, as he promised; and that by the same Spitit of truth the wicked world is convinced of sinne, of righteousnesse and of judgment, as he said, and that they are in the spirit of their mind and affection risen with Christ, and have by faith an entrance into the rest of God, and everlasting kingdome of the Lord Jesus Christ, as it is also written.

Yet is not Christ therefore come in his glory to judge the quick and the dead, to sit in the throne of his glory, and reigne in his kingdom with all his Saints, nor they raised up, according to those Scriptures which *H. N.* quoteth for his purpose. Neither doth the last Trumpet yet sound, spoken of, *Matth.* 24. *1 Cor.* 15. *1 Thess.* 4. *Rev.* 11. 15.

Nay, but Christ shall come, and will come,

and

and that speedily, and shall sit in the Throne of his glory visibly and truly, the dead shall be all raised truly in respect of their body, and every man shall be judged according to his workes, the last Trumpet shall sound at his coming, according to those Scriptures, and his Kingdome and reigne with all his Saints, shall be truly manifested to all.

His Dominion shall be from Sea to Sea, and from the River to the ends of the Earth, they that dwell in the wildernesse shall bow before him, and the enemy shall lick the dust.

All Kings shall fall down before him, and all Nations shall serve him, as it is written, *Psal.* 72.

God shall give unto him the Throne of his Father *David*, and he shall reigne over the House of *Jacob* for ever, and of his Kingdome there shall be no end, as it is also written, 1 *Chron.* 17. 11, 12, 13, 14. & *Psal.* 89. *Dan.* 7. *Luke* 1.

And whereas there be some that would have ye look for new Apostles to teach you, & plant new Churches: And others for another *Elias* to come and restore all things; hearken ye not unto them, but consider and know, that as Christ said, In those dayes ye have *Moses* and the Prophets, so have we; yea more, we have the Apostles, we have Christ and the *Elias* also that was to come, insomuch as we have their word and testimony. And if we shall refuse to heare them, then will we not beleeve the Prophets and Apostles themselves in person, if they should come.

And besides, let us know for a certainty, that we have their word, and that Christ prayeth

eth for those that shall beleeve in him through their word, *John* 17.20.

And know also, that as the Ministery and Baptisme of Christ remaineth to this day; so doth the Ministery and Baptisme of *Iohn*, (who is that very *Elias* that was to come before the great and terrible day of the Lord.) And that his voyce crieth out unto us all for repentance, that we may have our sinnes purged away by the Baptisme of Christ, and so become born from above, of Water and of the Spirit; without which, what form of Religion or opinion soever we have, we shall certainly perish for ever. Let us therefore hearken to their voyce, and the Lord give us hearts, will and power so to doe, that we may repent and beleeve in the Lord Jesus Christ, and be saved from his wrath in that day, and so live and reigne with him in his kingdome for evermore. *Amen.*

FINIS.

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John Downame.